

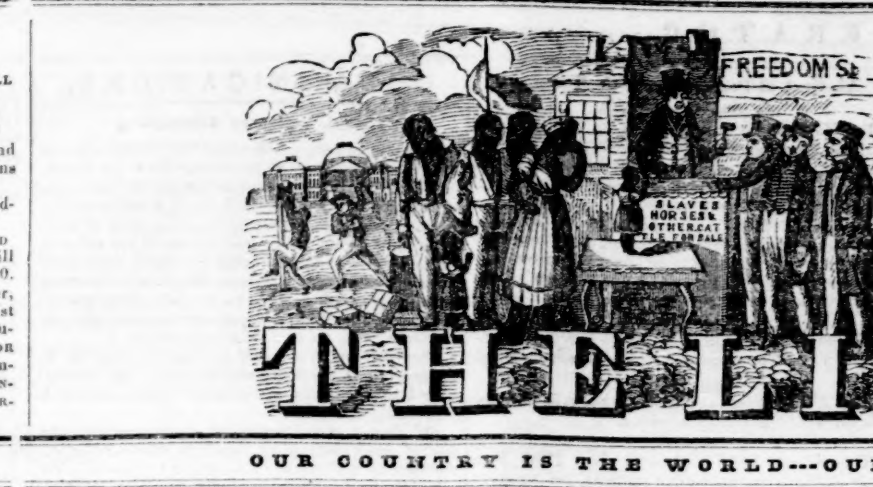
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OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND.

SCOTLAND. From the Glasgow Saturday Post. Anti-Slavery Soiree, in Honor of John A. Collins. On Wednesday evening last, a splendid Soiree, in honor of John A. Collins, Esq., representative of the American Anti-Slavery Society, was held in the Traders' Hall, Glasgow-street--John McLeod, Esq., in the chair. The seat on the right of the chairman was occupied by the guest of the evening, and that on the left, by James Turner, Esq., of Thrusgrove. The gentlemen who subsequently addressed the meeting, along with a few others, occupied the remainder of the platform. After a service of tea, with the usual accompaniments, a few verses of the psalm were sung by the company.

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WHOLE NO. 545.

than did he? Mark now the consequences. Was he shunned? Was he disgraced? Nay, verily; he is now Rabbi, and sits in the presidential chair of a Theological Seminary! But, brethren, we find no pleasure in dwelling on the criminal apathy of the American church on the subject of slavery. We are glad to look away from the obloquy and violence encountered at home, to the sympathy and co-operation of our brethren abroad. It is like the gushing spring in the desert to the worn and thirsty pilgrim. It confirms our faith, stimulates our exertions, and cheers our hearts. It affords us pleasure, that our views so entirely harmonize with yours on this great subject. We consider slavery *malum per se*. We hate it in the abstract, and in its multitudinous practices. In accordance with these views, we have, at different times, expressed our abhorrence of it, and after solemn deliberation, have felt it our duty to exclude from our pulpits and communion tables, all who traffic in their fellow-beings, or hold them in bondage for purposes of gain. You will not infer from these things that those who maintain the altar of religion are those who profess its precepts, are all recreant on the subject. We believe there is a redeeming spirit in the church of the living God; that it is already awaking from its slumbers; and will, ere long, speak in a voice not to be disregarded, and exert an influence that will not be resisted.

OWEN LOVEJOY, Editor. AMNON GASON, LUCIUS FOOTE, Committee. This accomplished writer, and early and true friend of the slave, has become the editor of the National Anti-Slavery Standard. The effect of a change of hands upon the drift, and tone, and spirit of the paper, is already surprising. In her hands, we trust it will be a real anti-slavery newspaper, and a valuable conditor of the cause—laboring to destroy slavery, not to destroy abolitionists. We are pleased to see that the false exploitation of her professed admirers at the circumstance of a woman becoming an editor, excites a proper disgust in her mind. It is no such marvel to intelligent people here, that a woman should be an editor. Have we not Mrs. Whitteley, as the editor of the *Mother's Magazine*? Have we not Miss Smith as the editor of the *Advocate of Moral Reform*? Besides many others. And what papers are conducted with more ability? To the minds of the bigoted, explanations are unavailing; but Mrs. Child will believe us when we say, that, as far as we know, or have reason to believe, there is no one in the views of the old abolitionists of this region in regard to the availability of woman's services in the anti-slavery cause, or the 'appropriate sphere' in which she may do good. Under the influence of the New Testament, 'woman's sphere' has been constantly enlarging, and will, doubtless, continue to extend itself as long as the world continues to guide of life to Christians. Having observed its progress from the time that Hannah More, as the editor of the *Church Repository* Tracts, became the teacher of the bishops and clergy of England, to the day when Angelina Grimké, as a living witness against American slavery, stood up in the Senate House to enlighten and arouse the legislators of Massachusetts, we have small sympathy with those who would confine woman's sphere to the frivolities of the fashionable parlor, or the menialities of the kitchen.

And to those who desire to see the field of intellectual and moral exertion enlarged, we would express the wish that they would take a lesson from the experience of the past, and see that the best way, the only way to effect their end, is for women just to go forward and do all the good they can. That is the way so much has already been done. And in that way all the good that nature, and reason, and scripture require. Thousands will rejoice in good done, who would not assent to any abstract theory of woman's rights.—*Emancipator*. From the National A. S. Standard. The Emancipator. Had the editor of that paper intended to wound my feelings, (which I presume he did not,) he could not have done it more effectively than by making my praises the vehicle of a dagger-thrust at a much-loved and much-respected friend. If there is one man who, more than another in our anti-slavery ranks, makes me feel my own unworthiness, in comparison with his entire self-renunciation, his unflinching adherence to truth, his disinterested exertions, his humble trust in God, that man is Nathaniel P. Rogers. True, our minds are cast in different moulds; so that from the principles in which we most cordially agree are approached from different points of view; but this is the mere accident of temperament and education. The tears are in my eyes, that he who has so ungrudgingly laid talent, reputation, and health upon the altar of human freedom, should thus be brought into disrepute, in comparison with one who stood aside sheltered from the storm of controversy, while he, with ready heroism, braved its fury. The Emancipator speaks of 'dispute' excited in my mind by the former editor of the Standard. He is mistaken. That is excited by treacherous connivance, false pretences, and evasive explanations; by honest warmth of zeal, and the child-like openness of heart, which frankly utters its first thought. When the storm of persecution was raging against the early Friends, it is related of Thomas Ellwood that he once came out of meeting among a crowd of assailants, with a flap cap on. 'Don't stop that man,' said the mob, 'he is not a Quaker—see his fur cap!' The indignant friend flung his cap on the ground, exclaiming, 'I am a Quaker!' It was a brave example. I too would avoid all protecting influences, however kindly meant, which seem to separate me from those true and tried friends of universal freedom, Wm. L. Garrison and Nathaniel P. Rogers.—*L. M. C.* From the Pennsylvania Freeman. The National A. S. Standard and its new Editors. We hailed with pleasure the first announcement that Mrs. Child, assisted by her husband, was to have the editorial charge of the Standard, and we have been looking forward with the liveliest anticipation to the time when she would enter upon her duties. This time has arrived, and the last Standard comes to us with the most delightful and cheering assurances, rich editorial matter from her own pen, that Mrs. Child is at her post, and abundantly competent to the task she has undertaken. Our highest anticipations are thus far more than realized. Her leading article is an address 'To Abolitionists,' which, notwithstanding its length, we have transferred entire into our columns. Its excellence is above praise. In style, it is worthy of the woman the North American Review pronounced to be one of the best female writers in America, and its spirit is genuine abolition, of the most enlarged and philosophical kind. In it will be found a clear and philosophical exposition of the past history, and present state

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